A Word to the Wiſe, For SETLING the GOVERNMENT.

IT is a univerſal Truth, That no Nation can ſubſiſt without ſome Government; and the Wiſdom of this Nation hath framed their Government, to conſiſt in a King, the Lords, and the Commons.

In theſe Three conjunct, wholly reſides the Power of making, and altering Laws, for the Common good of the whole; and is called the Legiſlative Power.

The King alone is entruſted with the due Execution of theſe Laws, for the Preſervation, Protection, and Comfort of the People, both in Church and State; and this Truſt and Power is called the *Regal Power*.

If then this Nation, being *Proteſtant*, and under *Proteſtant* Laws, have a King, who ſhall declare himſelf a Zealous *Roman Catholick*, and put himſelf under the Power and Conduct of the Papal Juriſdiction, admitting the Pope's Supremacy, Nuntio, Biſhops, Appeals, &c. And to his power endeavour to eſtabliſh the Popiſh Religion in the Realm;

Q. I. Whether ſuch a King hath not thereby made himſelf incompetent, and uncapable to Govern a *Proteſtant* Church, and a *Proteſtant* People, by their *Proteſtant* Laws? and notoriouſly Abdicated or Renounced the Government?

II. If a King, entruſted with the Regal Power, *ut ſupra*, ſhall Subvert the Fundamental Laws, Diſpence with Statutes, Deſtroy Colleges and Corporations, Erect high and illegal Courts, Invade the Peoples Freeholds, and Free Elections to Parliament, put the Ports and Power of the Nation into Enemies hands, Protect and Promote Traytors, and turn the Protective Power of the Nation to the ruine and deſtruction of the People, their Laws and Religion: Whether by ſo doing, ſuch a King doth not, in Fact, declare, That he will not Rule the Kingdom by its Laws and Conſtitutions, but by his own Abſolute Will and Pleaſure?

III. If a King ſo entruſted with the Regal Power, *ut ſupra*, ſhall, and do voluntarily depart the Realm, with the Signals of Government, without any proviſion for the Publick Adminiſtration, and ſo deſerting both the People, Place and Power; Whether ſuch a King hath not diveſted himſelf of that Truſt and Regal Power?

IV. If ſo, and the Lawyers Rule be true, (*Quod non eſt hæres Viventis*) Then whether this Regal Power be Deſcended, ſo long as the King is living?

V. If the Regal Power be fallen, and yet not deſcended; whether of neceſſity it muſt not fall to its Centre, or Root from whence it ſprang, which is the whole Nation, now conſiſting in Lords and Commons, as it muſt have fallen, if the King had died without Heir?

VI. If the Regality then be not deſcended, but thus laps'd to the People, and that this moſt excellent Government, is therein become defective; whether it be not

not of neceſſity, that this defect be ſupplied by a ſpeedy conſtituting ſome Perſon to that Office, Power, and Truſt, to compleat the Government?

VII. If that be ſo, Then what Perſon, in this preſent Juncture of Affairs, is moſt proper to be therewith inveſted? Whether one, who at the Nations charge, at all times, and upon all occaſions, and to the utmoſt extremities, hath given undeniable evidence to the World, of his conſtant Reſolution, and Endeavours to ſubvert the Religion, Laws, and Liberties of his People; Or one, who at his own Charge, and at the peril of his own Honour, Life, and Fortune, hath reſcued, and delivered the Nation from that deplorable Condition and Danger; and whoſe Wiſdom, Virtue, Courage, and Conduct, is an honour to the Age, the Joy of all good Men, and the Fear of Bad, both here and abroad, and who muſt adorn that People, over whom he ſhall preſide?

VIII. If then the Crown be thus fallen, and muſt be placed *de novo*, Whether it was ever more neceſſary than now, to ſettle and limit the Succeſſion thereof (as it hath been often done) by Parliament; in regard there are but Three Perſons of the Proteſtant Religion, and of the Royal Blood, *viz.* his *Highneſs*, and the Two *Princeſſes*, not much different in Age, beyond whom the Deſcendants are many, and all *Roman*-Catholicks?

IX. Whether then it may not be adviſeable it be limited to the Prince for Life; the Remainder to His Princeſs, and the Heirs of Her Body; the Remainder to the Princeſs *Ann*, and the Heirs of Her Body; the Remainder to the Prince, and the Heirs of His Body; In Default of ſuch Iſſue, to ſuch Perſon and Perſons, as the Lords and Commons, then laſt ſitting in Parliament, ſhall declare and appoint?

X. Whether ſuch Limitation will not avoid all Queſtions which may at preſent, or hereafter ariſe, touching the Title of the Crown, either near, or remote, and ſettle and preſerve the Peace of the Nation for ever?

XI. Whether ſo doing will not prevent any ſcruple Her Highneſs may have, of accepting the Crown in Her Father's Life-time, as did ariſe in the Son of King *Edward* the Second?

XII. Whether thereby the Nation will not in ſome meaſure expreſs its Duty and Gratitude to his Highneſs, who (under God) hath redeemed and delivered it from Popery and Slavery, and raiſed his own Merit above the level of a Subject?

XIII. Whether this Great Prince, whom God hath advanced for the Conduct and Safety of the Proteſtant World, will not be the freer to accompliſh thoſe Glorious Ends?

XIV. Whether the Two Royal Daughters, conſidering ſuch His Highneſs's ſecuring their Right and Succeſſion to the Crown of theſe Realms, againſt all Popiſh Endeavours to hinder the ſame, will not ſee juſt cauſe to promote the Limitations aforeſaid?

XV. And laſtly, Whether the Wiſdom and Intereſt of the Nation doth not oblige all good Men to concur with his Highneſs, and his moſt noble Declaration, and Gracious Deſigns, To Eſtabliſh their Religion, their Liberties and Properties, beyond all Humane Power of Violation, or Subverſion for the Time to come?

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